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Charlotte, N. C., News
July 9, 1943

Ask Chapel Built Here

Rev. Stone Makes Myers Park Request

The Rev. R. H. Stone, secretary of the Mecklenburg Presbytery, asked the Men's Missionary Committee of the Myers Park Presbyterian Church to consider building a chapel in the Greenville section as their Home Missions project in a meeting today at Thacker's.

Mr. Stone said that "the church has been too busy trying to save the souls of the African Negro and has more or less neglected doing valuable work among the Negroes at home."

Eddie E. Jones was appointed vice-president of the Missionary Committee and Whiteford Smith secretary. Others attending the meeting were Dr. Hamilton McKay, who introduced Mr. Stone, H. H. Everett, Bill Dillard, Dr. Lester Ranson and Dr. James A. Jones, pastor of the Myers Park Presbyterian Church.

Christian Recorder
Philadelphia, Pa.

I BELIEVE IN FOREIGN MISSIONS

By WENDELL L. WILKIE

JUL 22 1943

Complete text of a talk by Mr. Willkie at the World Christian Meeting of the Presbyterian Genarl Assembly in Masonic Temple Auditorium, Detroit, Mich., Monday night, May 31.

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One of the effects of the struggle for the world's freedom in which we are engaged has been to make everyone look *forward*. Sometimes we look forward with dread; sometimes—and more often, I think—with great hope. I am one who looks forward with hope. Yet if our hope is to have any chance of being realized, we must be able to count upon certain capabilities in our people, and in other people elsewhere.

It is about one of those capabilities, perhaps the most important of them all for our future welfare, that I want to speak to you tonight. It is the quality of leadership. By this, I do not mean the leadership of those few individuals who find their way to the top. To lean too heavily on that kind of leadership is to pervert the democratic meaning of leadership—a perversion which has been carried to its extreme in the German state. Leadership, as I am thinking of it, is a quality that any man or woman may be called upon to exercise during his lifetime. It may extend no further than providing a leadership for your own boys and girls, to give them something to look up to, some personal standard for their lives—such as my father gave me. Or it may extend to some broader field—to your church, your business, your community. I think it is characteristic of our republican form of government that every citizen among us has the opportunity of leadership and few can escape its obligations, however humble. The acceptance of such obligations is basic to our very conception of life.

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As you know, I have recently returned from a trip around the world. And one of my keenest impressions from that trip, after talking to hundreds of persons, important and unimportant, is the people all over the earth are awaking to this kind of individual leadership that we know so well here in America. All over the earth, people are breaking the old bonds; the bonds, for instance, of imperialistic domination; the bonds of ancient priestcraft, so especially marked in the Moslem countries; the bonds—as in China—of old traditions now obsolete. All over the earth there is a ferment, not just of masses, but of individuals, millions of them, who are acquiring new individual hopes and are preparing to accept the individual responsibilities that support such hopes.

This new awakening, this democratic ferment, is closely bound in with a fact to which I have often referred since my return. I mean the existence of almost universal good will toward the United States of America. Without this good will, I would be fearful that this war will be only another war, tragically, because uselessly, fought. I see this good will as a cement, binding the nations of the earth together. And the most imporant hope I have, as I look forward, is that this cement shall hold.

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Undoubtedly, after the war, we face a period of demoralization. An effort of such magnitude as this war, involving so many people and such intense passions, must produce emotional, psychological, and moral reactions. That period will be critical for all of us. It will be criticcal for the cause of freedom. In that period, the democratic ferment of which I have spoken might well degenerate into chaos. And in that chaos the United States would inevitably become involved. The cause of freedom, even here among us, might well be lost. This is, surely, a danger that we face. And as I see it, our chief insurance against such a calamity is that good will—this cement which now binds so many people together in a common faith in America. Only if the cement holds, only if the good will continues to bind can we hope in the future to build strongly enough to support freedom—and well-being—and human faith.

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Now, this good will toward the United States is the result of many factors; all created for the most part not by a few selected official leaders but by a multitude of Americans who in industry, agriculture, education, the arts, medicine, science, and religion, have exercised the qualities of individual leadership around the world. For instance, as I have pointed out, other people admire our wonderful industrial development, but are watching to see how widely we diffuse its benefits among our own people. Our motion pictures, even when they are presenting our less glamourous conditions, portray for them what seems to these people an almost fabulous standard of living that has come in the wake of that industry: the people of other lands want to emulate that standard. Even more important, they know that, however good or bad our international policies, we have no desire to rule, own, or control them. They have confidence in us because they know that however powerful we may become, we do not want to enslave them.

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Those are some of the reasons for the existence of this good will toward America, so indispensable to world recovery. But there is another reason, one of particular interest to this group tonight.

Back in my home town in Indiana when I was a boy, we were always raising funds for foreign missions. Our Sunday Schools provided us with books on foreign lands written by returning missionaries. They stimulated our interest in foreign countries, especially China, and we all gave our small contributions for the work that those Americans were doing.

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In later years, I have sometimes wondered about the wisdom of foreign missions. In the light of the great teachings and the age-old civilizations of the East, it has sometimes seemed to me presumptuous, on our part, to aspire to convert the entire world to our particular religious views.

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But on my recent trip, I saw at first hand a multitude of concrete instances which convinced me of the value of foreign missions both to the lands they serve and to the cause of good will for America. Everywhere I went I found American colleges, schools, hospitals, and churches, many of them supported by the churches of this land. I found American missionaries, men and women, exerting a leadership—a human and personal leadership—which I have no hesitation in characterizing as vital to the future hopes, not alone of other nations, but of our own United States.

It is difficult to find words to describe the effect of these missionaries upon an American traveler. I cannot possibly hope to convey to you what it means after flying over thousands of miles of uninhabited mountains and deserts to reach a small town, or maybe a great historic city of glamourous legend; to be greeted at an airfield by the local dignitaries; and to find, in a milling crowd of thousands of people dressed in strange garbs, speaking strange tongues, a little group of American missionaries, maybe half dozen, or ten or twenty, with their wives and children, who have come in from miles around. There they stand, clean, fresh, healthy, familiar, respected by all for their kindliness.

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I asked people in every land whether they were not resentful that these foreigners should invade their country. The answer was universal enthusiasm for what American missionaries have done and for the lives they lead.

The missionaries are not resented, but respected and admired. This is because they have contributed so much more than mere preachment. As individuals they have evorcised qualities of leadership in tiny villages and remote spots throughout the world. Their kindness is proverbial. They have brought with them a high standard of health, of cleanliness and medical care. They have brought also a standard of character that has helped to awaken in aged-old, habit-ridden communities a new sense of self-respect and well-being.

Futhermore, the missionaries have everywhere stimulated a desire for education—not more dusty, scholarship but reading and writing, the arts and sciences, living knowledge that binds men together. When Hitler wanted to prepare his people for war, he burned the books. We who want to prepare for peace must open them—open them all over the earth. China, for example, is now going through a kind of educational revolution, with millions going to school. It is this process that has made China today no longer a nation of inert masses, but a nation of individuals who are willing to fight and die for a future of freedom. They are just beginning to glimpse a future which they know is inevitably tied with the Western democracies. The germ of this process, in my judgment, was planted fifty, sixty years ago, under the patient work and leadership of men and women who received little acclaim and no reward except the satisfaction of accomplishment. All America knows some of their sons and daughters. Pearl Buck's father was one of them; and Henry Luce's.

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American missionaries and American schools and colleges have played a similar role elsewhere. Turkey has become one of the most modern of nations. She has adapted many of our Western institutions to her own chosen way of life; and she has acquired social and economic standards that are amazingly congenial with ours. Today she withstands the onslaught of Axis propaganda and Axis pressure. She turns in her thinking to the Western world, to which her neutrality has been a bulwark. One of the big factors in this attitude has been Robert College at Istanbul, where thousands of young Turks have received a Western education.

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This kind of work, in which our American missionaries have been so loyal and conscientious, is a fine example of what I mean by leadership. The missionaries themselves are leaders—but that is not all the point. They teach the people to provide their own leadership. They develop wihin their missions a sense of well-being; of self-reliance, of self-respect; others in near-by communities are awakened to these new forces; the movement, constantly nourished by Western ideals, spreads outward to revitalize an entire nation. That is the practical and living process that has been going on now for decades. And that, I believe, is one of the chief causes for the good will toward the United States that now exists in almost every corner of he earth.

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Furthermore, it is multiplicity of leadership exercised by thousands of men and women that is responsible for one of the most striking contrasts in the Far East today. In Japan, Western education, Western industrial development were welcomed more eagerly and earlier than in China. But they were imposed upon the people from the top

airways that are so dramatically reducing the size of the world by their quick spanning of continents and oceans.

Sometimes among the unrecognized and humble people who have built this country, we find a political leader, a Lincoln whose heart even in the fires of war remained unsearched by hate. And when the people have been sorely troubled, from their midst has come a Whitman to lift their spirits in songs of freedom.

Sometimes the leadership that springs from our people is a moral leadership, as when a woman driven by a great indignation and a great sympathy writes of the cruelties and dignities of slavery in a way to arouse the conscience of the Western world in an "Uncle's Cabin," a classic in the literature of man's struggle for liberty.

Always our truest leadership has sprung from humble men and women who were free to develop themselves and to express their ideas.

Now and then we hear it argued that some present advantage suggests the substitution of leadership from the top. The pressure of critical circumstances is urged; the inability of a democracy to act quickly and effectively. That is an insidious argument. That is the voice of our destruction. We must at all hazards keep our leadership among the people. For it is the priceless ingredient of democracy. At its best it is based on the principles of truth and justice by which nations must live as well as individuals.

I am not speaking in any doctrinaire sense. I am not advocating the dogma of any particular church. To be perfectly honest with you. I would say that the churches of our time have not always succeeded in making men aware of the fact that principles should be applied, not just preached. The churches of this land should encourage among their members a high sense of personal leadership. For it is such personal leadership as exists in every decent American home that, multiplied many times, safeguards our town leadership, our state leadership, our national leadership.

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I believe the churches should be exacting of public leaders, not by petty interference with their personal and private lives, but by measuring their responsible public acts against the yardstick of the very truths which the church teaches.

The leadership of men who practise the forms of religion, who exhibit the requirements of church membership and attendance but in their official acts and statements cynically violate the simple moral principles and verities, who say one thing and do another; who publicly pray and privately scorn; cote-catching leadership, the leadership of compromise, the leadership of expediency—these lead us nowhere. These open the way to chaos, not to progress.

Today our energies, our minds, our hearts are consumed by the urgencies of the war we are fighting. But ours hopes turn to the future. Deep in our consciousness we find ourselves saying again and again: "When the war is over—" and, tentatively, fearfully, like children with their fingers crossed, we begin to plan our personal lives. But we are beginning to realize that we can make no plans, we can have no personal lives if the world around us is not at peace. Let's go a little further in our thinking.

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We know that when the Allied armies have desroyed the organized forces of tryranny and cruelty and evil in this world, we shall have a techincal peace. The fighting will be over. But how can we make that peace real: how can we make that peace enduring?

There will be conferences to solve these problems; there will be official discussions, appointed commissions.

"Personal Character," "Christian appointed commissions. These things must be; they are the machinery by which nations function.

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But if we are intent on establishing in this world a future where men can live in peace and enjoy the benefits of modern civilization, if we wish once more to be able to plan our lives without an overhanging burden of fear, we cannot rely merely upon governmental forms or world councils or the intricacies of diplomacy. A world of peace and well-being, to survive, must rest upon and be suffused with those aged-old principles which this and other churches have been teaching throughout the centuries. It must find its inspiration in the leadership of a multitude of people who to Cain's ancient question "Am I my brother's keeper?" have the courage to answer "Yes."

— *Visions Herald.*

Afro-American
Baltimore, Maryland

Tubman Chides AME Church

NEW YORK. — (ANP) — In the politest of language, W. V. S. Tubman, President-elect of Liberia, told the Foreign Missions Conference of North America and Canada that work in Liberia has been seriously curtaile and that more attention is being paid to the work in other areas than to the place where missionary work was first undertaken.

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Following the remarks of Mr. Tubman, Dr. Charles Wesley, president of Wilberforce University, speaking for the churches of America, flatly told the conference that American mission boards were not only short-changing on the work in Africa and Liberia, but that the money being spent ought to be used to develop colored leaders for colored people and not continue to have whites do the leading.

Winchester, Tenn., Herald
October 20, 1943

Negro Spirituals Being Translated To African Tongue

The Rev. Charles Edward Fuller, of Cheltenham, Pa., missionary of the Methodist Church in Kombini, Portugese East Africa, has been busily engaged for some months in translating a number of American Negro spirituals into the Sheetswa language, the principal tongue spoken by the many tribes of this area. He teaches the songs to the pastor-teachers in training at the Kambini Central School, and they in turn teach them to the congregations and schools out in surrounding villages. Mr. Fuller finds that the people take readily to these spirituals, since the music and spirit resemble those of native songs. In fact, he says they have a Christian chant, quite like a spiirtual, which they use when they bring their gifts in kind to the Christian churches. With rhythm and harmony they chant:

"You gave us beans, O Heavenly Father,
With joy we bring some back to you.
You gave us peanuts, Heavenly Father,
With joy we give some back to you". . .

and on through a long list of things they are laying upon the altar.

New York Times
New York, N. Y.

Negro Heads Missionary Society

LONDON (RNS)—Dr. Harold Moody, a West Indian of African descent, is the first Negro to hold the office of chairman of the London Missionary Society (Congregational). At his induction here, Dr. Moody said he hoped his election would have some significance for Africa, where, he believed, there was an opportunity, "now that the enemy has been cleared from the continent," for a new understanding between Negroes and whites. Dr. Moody has been a medical practitioner in London for thirty years. He has taken a prominent part in the Sunday School movement and in the Christian Endeavor movement.

46th Session Of Lott Carey In New Jersey

Journal and Guide
Norfolk, Virginia

ORANGE, N. J.—The 46th annual session of the Lott Carey Baptist Foreign Mission Convention will meet with the United Baptist Church, Orange, N. J., August 31-September 3. Dr. J. McIver, is the host minister.

It is reported by the Rev. Wendell C. Somerville, executive secretary, that the forthcoming session will mark a new epoch in the history of this convention. The convention is free of debt; it has sixty-one workers in Africa and Haiti; it has two Haitian students in training at Shaw University; and a $15,000 church building is being erected at St. Marc, Haiti, he said.

The report of Rev. Mr. Somerville's recent trip to the Republic of Haiti will highlight the convention.

SPEAKERS

Among the outstanding speakers to be heard at Orange will be: Dr. Emory Ross, New York; Mrs. Mary McCloud Bethune, Dr. Earl L. Harrison, Washington, D. C.; Mrs. Lillian Brooks, mother of Joe Louis; Dr. Nancy Bullock Woolridge, Louisville, Ky.; Dr. Aldophus Hobbs, Philadelphia, Pa.; Dr. O .S. Bullock, Raleigh, N. C.; Dr. Robert P. Daniel, Shaw University; Dr. J. M. Ellison, Virginia Union University; Dr. W. H. R. Powell, Virginia Theological Seminary and College; Dr. C. H. Pearson, Northern University; Dr. J. L. S. Holloman, Washington Baptist Seminary; and Dr. C. T. Murray, Washington.

An unusually large delegation is expected to attend the convention. Dr. George O. Bullock, Washington, D. C., is president of the convention, and Dr. W. L. Ransome, Richmond, Va., is chairman of the executive board.

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Local Baptists Lead Nation In Foreign Mission Campaign

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Philadelphia Tribune
Philadelphia, Pa.

CHICAGO, Ill. — Philadelphia stole the show here last week, when the National Baptist Convention, Inc., held its 63rd annual convention at the Eighth Regiment Armory, 35th street and Giles avenue.

Simultaneously, the Olivet Baptist Church, 31st street and South Parkway, played host to the Women's Auxiliary, of which Mrs. S. Willie Layten of Philadelphia has been president for 43 years.

Philadelphia led the nation in its contribution to the Foreign Mission cause. The drive, led by Dr. Marshall L. Shepard, chairman of the Board and Dr. C. C. Adams, executive director, went over the goal of $100,000 set.

The First African Baptist Church, Philadelphia, of which Rev. W. A Harrod, D. D., is minister, led all churches in the Denomination with a contribution of over $1,300. Second was the Mt. Carmel Baptist Church, of Washington, D. C., of which Dr W. H. Jernigan is pastor.

Dr. Harrod, who addressed the convention on "The Rewards Coming to a Church Through Participation in the Foreign Mission Movement" received a tumultuous welvome.

At the completion of the Missionary program, Drs. Shepard and Adams were unanimously re-elected as chairman and corresponding secretary, respectively of the Foreign Mission Board.

Chaplain Luther M. Fuller, of Ft. Dix, N. J., was one of the speakers but said nothing of his recent court-martial trial. Answering the question: "What are we fighting for?" the chaplain said:

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"For my part, you, the members of the National Baptist Convention and your Ecclesiastical Indorsement Committee sent me into this war to fight for the four Freedoms: Freedom of Speech, Freedom of Religion, Freedom from Want, and Freedom from Fear. It is up to you here at home to see to it that this great fight is won, that these soldiers who have died on the battlefields have not died in vain and that all men regardless of race, creed or color will reap the benefits of these four freedoms after this great conflict is over."

The Rev. D. V. Jemison, Selma Ala., was re-elected president by acclamation as well as all other officers. It was voted to meet in Dallas, Tex., in 1944. Dr. J. M. Nabrit, secretary of the convention stated Sunday night that over $29,000 was raised during the convention week.

The resolution committee and the convention went on record as condemning riots, lynching, injustices, discrimination in all forms and especially in all branches of the government, the army, the navy and in the air.

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This was the third annual address of Dr. Jemison before the convention. He was elected three years ago at Cleveland, Ohio, to succeed the late Dr. L. K. Williams. Some of the members of the convention made a pilgrimage to Dr. Williams' grave at Lincoln cemetery. Saturday afternoon led by Rev. J. L. Horace, chairman of the local committee on entertainment.

Hon. Dwight L. Green, Governor of the State of Illinois spoke on the opening night of the convention. He was presented by Dr. J. L. Horace. The Governor said: "Unpreparedness for peace can be just as dangerous and costly as unpreparedness for war. The cooperation of all religious groups will be necessary to maintain peace."

Dr. Mordecai Johnson President of Howard University, Washington, D. C., spoke Friday night on "Education." The armory could not hold the people who desired to hear him.

Dr. George E. Haynes of the Federal Council of Churches spoke on the necessity of interracial cooperation.

Resolutions were adopted thanking the local entertainment committee and the citizens of Chicago for entertaining the 10,000 delegates to both conventions.

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WOMEN'S AUZILIARY

The Women's Auxiliary Convention re-elected the following officers unanimously: S. W. Layten, Pa., pres.; Jessie C. Mapp, Ill., vice president; Viola T. Hill, Fla., second vice president; Nannie H. Burroughs, Washington, D. C., corresponding secretary; Vivienne L. Penick, recording secretary, Washington; Mary B. Goins, Mo., assistant secretary; E. Arlington Wilson, Mo., historian; Mary V. Parrish, Ky., treasurer; Willie F. McKinney, Ga. pianist; Maud J. Brockway, Okla., parlimentarian; Gertrude E. Rush, Iowa, attorney; Ruth L. Bennett, Pa., chairman enrollment committee.

The Young People's Department elected Lethia Craig, Ga., National Director; Versa L. Frye, Washington, D. C., Eastern Director and Miss Primrose Funches, Western Director. Miss Tiney Kelen, Birmingham, Ala., was elected president of the Red Circle and Mrs. J. M. Mattox, Tenn., president of the Junior Matrons.

The annual address of President Layten was one of the best she has ever delivered. She touched on all phases of church work as well as social and domestic problems in all sections of the country. The S. W. Layten Tea given her at Olivet Church, was a brilliant and social success. It was planned by Vice President Mapp. Mrs. Sallie Price Robinson, of the Olivet Missionary Society sponsored the tea.

The annual address of Miss Nannie H Burroughs, Washington, D. C., corresponding sec'y, was up to her high standard, of delivery and thought. She discussed pre-war and post-war conditions as they pertain to colored people, urging them to save and make good on their jobs now.

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Mrs. Crystal Bird Fauset of Philadelphia, Pa., formerly a member of the Pennnsylvania Legislature, was one of the speakers.

Mrs. C. H. Parrish, Louisville, Ky., treasurer, reported Saturday that the entire receipts of the convention were $20,269.19. Mrs. Layten's recent appeal for $5,000 for the purchase of a hospital in Monrovia, Liberia, has only a few dollars to reach the goal.

Dr. Harold Arundel Moody First Negro To Be Elected Chairman Of London Missionary Society

Age
New York, N. Y.

Sept. 25, 1943

By EDWARD FULLER

Dr. Harold Arundel Moody, West Indian native, whose ancestors were slaves brought to Jamaica from West Africa, fills the unique position, this year of chairman of the London Missionary Society—the oldest British missionary society, and the first to elect a colored man to this high office.

"Livingstone would have been pleased," Dr. Moody is reported to have said when he was told of his election. He was alluding to David Livingstone, the African explorer, founder of the London Missionary Society, who when lost in Darkest Africa sixty-two years ago, was found by Henry M. Stanley, sent out to search by Gordon Bennett, New York Herald proprietor.

David Livingston gave his life to bring the Gospel to the people of Africa. Harold Moody is a living symbol of the success which blessed his labors.

As founder and President of the League of Colored Peoples, he has probably done more for them than any other man of his race. Dr. Moody is also member of the Council of the Save the Children Fund, and vice-chairman of its Child Protection Committee, which deals with the welfare of children of the non-European races.

But all these public activities do not exhaust the versatility of a unique personality. Dr. Moody is by profession a physician. He graduated from King's College in the University of London and he has one of the largest practices in that city. His patients include many of the poorest denizens of South London, and when people ask him how they like having a colored man for their physician, he replies, "There is no color bar among the poor." This is a remarkable side-light on the British mentality.

Two of Dr. Moody's children have been given commission in the British Army, his daughter, Christine, being the first colored woman to be commissioned. She is a captain in the Royal Army Medical Corps. Mrs. Moody, by the way, is an English woman, a true help to the doctor in, all his activities. Far away in Jamaica his ninety-year-old mother follows, prayerfully and admiringly, the progress of her famous son.

Letter To Africans

It may even be that this West-Indian physician, who for years has been healing the physical ills of the people of London and helping its new lives into the world, will be a great healing influence for some of the world's wounds and will help to bring to birth the new world for which we all hope and pray. In a letter which he recently addressed to people of his race in Africa, a letter that reads rather like a Pauline epistle to one of the young churches of the early days of Christianity and yet is a brilliant essay in statesmanship, Dr. Moody says:

"Dear Friend:

"Greetings in His name!

"May I introduce myself by saying that I am the Chairman of the London Missionary Society. This is the first occasion on which a member of the younger churches has thus been recognized, and as I am of African descent, coming as I do from Jamaica, I felt that it would be of special interest to you and your Council.

"During this year I should like to do something which would be of positive and paramount value to Africa and I now write to you for guidance. I have suggested to our friends on this side that Europe, already tremendously in debt to Africa as a result of the slave trade and modern industrial exploitation, is now further indebted to her, because Africa brought into a war which was really no concern of hers, is the first continent to be liberated from the enemy and is now able to provide an excellent vantage ground from which to make onslaughts on the enemy. My feelings are that Europe and America will fell constrained to make some returns to Africa and that such returns should take the form of an imaginative and serious attempt to free Africa from those disabilities which now bind her, down economically, socially, educationally, politicaly, spiritually and mor-

calling His church to a great task today. May that part of the World Church in Africa play her part to the very full!

"This is the prayer of your friend and fellow Christian,

Harold Arundel Moody"

Dr. John R. Voris, executive director of the American Save the Children Federation, which is the sister organization of the British Save the Children Fund and which is doing an extensive wartime work among British children, met Dr. Moody on a recent visit to England and has this to say of him:

"I am proud to have met this man—proud that our Save the Children movement should be able to number him among its friends and colleagues. He has the large outlook without which mankind cannot be saved from disaster, and that spirit of co-operation which is essential to the realisation of our dreams of a better world. My own particular concern, as executive director of the Save the Children Federation, is with the the children who in a few years will be citizens of that world. But I realize—and none more so—that all the best brains of all the peoples must make their contribution to its planning; and in that planning, men like Harold Moody will have a great part to play."